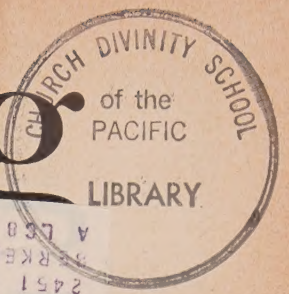


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September 13, 1959

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ge 8:

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murdered Girl**



**The Prime Minister
and the President:
After church, back
to the valley of decision.**

RNS

STEWARDS OF GRACE

By DONALD COGGAN
Bishop of Bradford

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D

Parable of the Can Opener*

While I was camping this summer, an experience of my youth was recalled. Our two-week canoe trip was spiced with rugged experiences. One canoe tipped over in the rapids, soaking all our gear. Then a week of steady rain prevented us from drying anything. But we pushed on, with two canoes carrying six men and boys, until the day of the big portage. We had to carry around a rocky shoulder and around a waterfall to reach the smooth water below.

Our first canoe reached the shore, and the three of us decided to have a bit of lunch while we waited for the others.

We started a fire to heat some canned goods. The labels had long since soaked off the cans. The can opener was missing.

Did you ever try to open a hot can with a rock? The can gives, flattens, changes its shape, but does not open. It's too hot to handle. You suspect that the contents are being badly mashed.

Just then the second canoe party came around the trail.

"Come and get it — only give us the can opener!" we shouted.

No can opener.

Then Johnny, the Eagle scout, came forward with his knowhow. Seated on the ground, knees apart, he held a hot can between the soles of his moccasins. He took his small axe from his belt, aimed one deft blow at the top of the can, gave it a half turn and a second blow, making a smooth "X." The four corners were easily pried up, and there they were — golden beans, slightly mashed, but ours at last.

Listen to the parable: The cans are our pupils. They have been entrusted to us, and we have carried them through many

trials. Now we find a jumble of their old duffle (our class), all the same but with their labels removed. We know them. But what is inside one, and that one?

Comes a day when we feel we must crash through, must reach their inner lives. We warm them up by all the artifices of teaching. But somehow, when the moment comes, we cannot pierce their tough outer shell. We use clumsy techniques. We demand things, use any stone of adult ideas which lies at hand. The resistance and the resilience of childhood! The pupils can stand a lot of and still keep their inner selves safe from you. They bend, they change shape, but they do not open up.

No can opener. No standard, stock advice in the teacher's manual. But if we are determined to get through, you must find a way. The teacher-heart knows how to take hold, how to make the swift, decisive stroke. He knows that *until he does through he is not teaching*. His little is his own special stroke, his personal. But the true teacher knows how and when to touch.

A vast amount of teaching, as I know in many parishes Sunday after Sunday, is external, superficial. It deals with uniform age-group, "size eight," but seldom reaches the heart of childhood. True, the pupils respond dutifully to standard approaches, say the stock answers or know what they are expected to say. They are used to being manipulated. They are not all the same inside. Their often minds do not meet and lives do not touch. This is the tragedy of many a classroom.

If you are looking forward to teaching by the new ways, you must desire each child to touch the inner lives of your children and you must study to acquire the skill to touch. But first, you may have to reverse the prevailing order of procedure. Most old style textbooks start with a pile of additional lore — stories, definitions, vocabularies, folk-ways and customs — which would have the teacher get these into the pupil, somehow.

The new way will direct us first to touch *at the real life* of each child, and then to help him become himself in the stream of the Church's life. It would be easy. But when you begin to touch the real lives of your pupils, you will have the rich satisfaction of success such as you have never known before.

*AUTHOR'S NOTE: This Talk, of theme similar to one which appeared in this column five years ago, is given by request. Perhaps it may help teachers who are just starting to use the new

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

September

13. St. Peter's, Portland, Ore.
14. Church of the Holy Cross, Thomson, Ga.; Emmanuel, Miles City, Mont.; Convent of St. Anne, Arlington Heights, Mass.
15. Community St. Saviour, San Francisco, Calif.
16. St. Barnabas', Burlington, N. J.; St. Georges', Belleville, Ill.
17. Church of St. Anthony of Padua, Hackensack, N. J.; Church of the Redeemer, Chicago, Ill.; Trinity, Independence, Mo.; St. Paul's, Shigawake, Quebec, Canada.
18. St. Paul's, Grand Rapids, Mich.; Holy Trinity, Valley Stream, N. Y.
19. St. Christopher's, Gladwyne, Pa.

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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ARTICLE

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THINGS TO COME

September

Sixteenth Sunday after Trinity
International Conference on Spiritual Healing,
St. Stephen's Church, Philadelphia, to 16
Ember Day
Ember Day
Ember Day
Seventeenth Sunday after Trinity
St. Matthew
Convocation of American Churches in Europe,
annual convention, to 23d
Eighteenth Sunday after Trinity
St. Michael and All Angels

October

Installation of Bishop Lewis as coadjutor of
Olympia
Nineteenth Sunday after Trinity
North Carolina to elect coadjutor
National Day of Prayer
Twentieth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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September 13, 1959

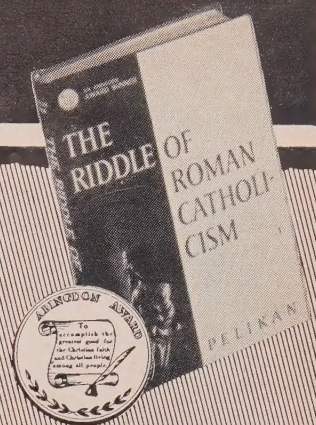
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JAROSLAV PELIKAN, a young Lutheran minister, is professor of historical theology, the Federated Theological Faculty, the University of Chicago.

Particularly well known for his co-editorship of the widely-acclaimed *Luther's Works*, he is also co-author of the script for the movie "Martin Luther," and is Departmental Editor for Religion of *Encyclopaedia Britannica*.

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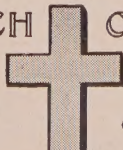
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Confusion About National Council

The Clerical Directory for 1959 is so useful a tool that one hesitates to quibble about the caption of a picture, but it is singularly unfortunate that on page S-13 a picture of the professional staff of the Church is entitled "The National Council." "The National Council" is the elected representatives of the Church entrusted with the responsibility of carrying on the policies of General Convention between its triennial meetings. The devoted and capable group pictured is the employed staff appointed by the Presiding Bishop with the approval of National Council to aid him in carrying out these policies. With no disparagement of this fine group, may I suggest that one of the difficulties in the Church is the confusion between the elected "National Council" and the administrative officers and staff of "281" and Greenwich, Conn.? Policy and administration are quite different matters.

(Rt. Rev.) FREDERICK J. WARNECKE
Bishop of Bethlehem

Bethlehem, Pa.

Unity by Charring?

The letter of the Rev. Gardiner Day [L.C., August 9th] seems to me to be a masterpiece of double-talk. As nearly as I can make out from his thesis, episcopacy is essential if you think so, and not if you don't.

A look at our ordinal and formularies, and at the long struggle in history to maintain episcopacy in the face of mutilations from either Rome or Geneva, should demonstrate that the Episcopal Church *officially* holds episcopacy to be essential to the nature of the Church.

It is obvious that, in attempting to be "in fellowship" and charitable, and in its intense desire for unity, the Anglican Communion got its fingers burnt over South India. Perhaps we can afford to get our fingers burnt, so great is the need for unity, but if we get very much more burnt, there won't be unity at all — just charred remains.

(Rev.) KENT L. HALEY
Rector, St. Peter's Church

Portland, Ore.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

September

13. Oxford, England
14. Panama Canal Zone
15. Pennsylvania, U.S.A.
16. Perth, Australia
17. Peterborough, England
18. Philippine Islands, Pacific
19. Pittsburgh, U.S.A.

Watch Out!

Praise God for a bishop such as Bishop Warnecke [L.C., August 30th] with some notion of the form of the Church! It is a sad thing that we give no more deliberation than we do to Church pronouncements. But it is a far sadder state of affairs that almost no one shows any conception that the Church might be genuinely involved in this life on functional basis rather than an institutional basis.

That which characterizes the Church work in such a situation is not a complex utterances or activities structured by clerical "arrangers" on the staff of the institution, but rather an openness in the community that results from the ministry of a laity who act on the basis that:

"now in Christ Jesus ye who sometime were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity. . . ."

If our conference tables ever manifest the kind of atmosphere, watch out, for the Holy Ghost has gotten into the act!

(Rev.) JEROME L. WILSON
Associate Rector
St. Matthew's Church

Evanston, Ill.

Peak and Pique

Bishop Pike's recommended ceremonial practice [L. C., July 5th] certainly seems sensible though I am in no way qualified to judge it on liturgical grounds. Similarly, the doubts expressed in your editorial make a great deal of sense to me.

But while I prefer freedom of ceremony according to the preferences of the usual celebrant, I wish all would take aggressive steps to destroy the ignorance that seems to cause most of the discomfort to a Churchman as he moves from the parish or mission where he was brought up to another of sometimes radically different use. What we are used to inevitably seems the right thing and the converse wrong.

By aggressive steps I mean almost continuous instruction concerning practices to be encountered elsewhere. It would even seem sensible to me for all priests to deliberately celebrate occasionally in vestments not normally used by them and follow usages nearly opposite as possible to their usual practice.

There is every opportunity in such instruction to state one's convictions and stick to them. Instruction on differences that are needed in no way compromise anyone's beliefs. Such a practice, if sufficiently widespread, could conceivably avoid much of the prejudice that presently exists among Churchmen. And it is this ignorance-borne prejudice among laymen that seems to give rise to most of the open, bitter contention and much unexpressed discomfort as well.

Certainly there can be no continuing excuse for anything stemming from ignorance.

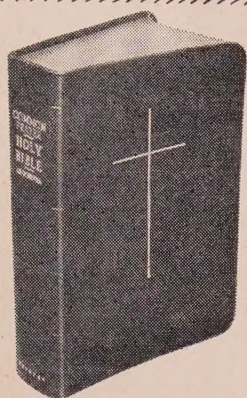
PAUL C. BARTON

Bloomington, Ill.

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The Living Church

**A Weekly Record of the News, the Work,
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**Seventeenth Sunday after Trinity
September 13, 1959**

NEW YORK

The Streets of Death

by JEAN MARIA LaGUARDIA

A candlelight march through New York's Lower East Side to celebrate the last day of a patronal saint (Augustine) came this year a memorial procession for a 15-year-old parishioner, killed less than a week before in an outbreak of teenage violence.

Starting from St. Augustine's Chapel on Friday evening, August 28th, nearly 150 clergy and parishioners, led by the Rev. C. Elmer Myers, vicar of the Lower East Side Missions of Trinity Church, chanted the Litany and recited the Rosary in Spanish, in a living plea for "peace in our streets." After the procession, at a Mass in the chapel, some 250 worshippers were asked to pray for the soul of Theresa Gee, not dead on Sunday night, August 23d as she sat on a stoop with friends — including acolytes from St. Augustine's. Prayers were also asked for 14-year-old Emilio Rosario, a neighborhood boy who died of stab wounds received in the outbreak.

On Thursday evening, Fr. Myers obtained special dispensation to hold Theresa's funeral services at Trinity Church, Wall Street. To her young friends, he said:

"If you care at all about her, if her death means anything to you . . . let this be your memorial to her: Let there be no more sudden death on the streets of the Lower East Side. Let there be peace on our streets."

To the adults, Fr. Myers said:

"Theresa Gee has become a symbol of the utter failure of our urban society to make it possible for young people to grow to adulthood without the nagging presence of tragic experiences. . . . When death strikes in this dark way, we always attempt to fix the blame. And I say to you that which you already know, that we are the guilty ones: the police, the social workers, the clergy, the citizens, all of us caught up as was Theresa in the tragic and demoniac forces of the history of our age."

Fr. Myers, a leader in the fight against juvenile delinquency, helped to arrange the teenage gang truce in the area three years ago. The recent outbreak occurred between only one of the several gangs involved in that truce and a new gang. He

and the Lower East Side Missions staff are continuing to alleviate some of the tension through such measures as arranging for out-of-the-city employment for gang leaders and members until a new truce can be worked out with the fighting gangs.

Preceding the chapel procession, some 4,000 mimeographed invitations in both English and Spanish were distributed to the residents of the racially mixed Lower East Side, asking them to join the march. "In the last few days," they began, "we have seen with our eyes tragedy, hatred, and sudden death walking the streets of our neighborhood. The people of St. Augustine's Chapel ask you to join them in public prayer that God will reconcile us to one another and bring an end to fear and hatred."

Street dancing usually follows the annual patronal observance. This year, it was called off.

[See photograph, page 6.]

PUBLIC AFFAIRS

Cheering after Church

President Eisenhower and Prime Minister Macmillan sat side by side during the service on August 30th at Church of St. Peter and St. Paul, Ellesborough, Bucks, England, three-quarters of a mile away from Chequers, site of their history-making talks.

The Foreign Secretary, Mr. Selwyn Lloyd, sat on the President's right. Mr. Macmillan, who read both lessons, sat near the aisle.

English Prime Ministers have worshipped at the Church of St. Peter and St. Paul since Chequers became their official summer residence.

In his sermon, the Rev. C. N. White, rector, said that this day — when two great leaders of two great nations had broken off their conference to join the parish in worship of God — would be preëminent in the history of the parish. He said:

"Do we realize the significance of this great day? Do we realize the potentialities and significance of this simple service at a stage of time when the nations of the world stand upon the verge of what the Prophet Joel called 'the valley of decision,' when the urgency of the time demands the absence of the President of the United States from his

own land that he may confer with certain European leaders and our own great Prime Minister?"

When the church doors were opened a little over an hour before the service, parishioners were permitted to enter first. The 300 seats were filled quickly. The service was relayed by loudspeakers to the crowd of 1,500 assembled outside. Afterwards a great cheer went up from the crowd as the party from Chequers left the church.*

The rector had said prayers for the Prime Minister and the President, although he pointed out in his sermon that Mr. Macmillan was no stranger at the church.

Prayer for President

House Chaplain Bernard Braskamp led Congressmen in a brief prayer for the success of President Eisenhower's trip to Bonn, London, and Paris for conferences with government leaders there. The prayer:

"We are commending and committing our President to Thy gracious providence as he takes counsel with the leaders of the peace-loving nations. May the Holy Spirit guide them and enable them to register a larger measure of achievement in promoting amity and concord among all the members of the human family." [RNS]

WOMEN

Mrs. Sherman Retires

Miss Frances Young of Baltimore, Md., has been named to succeed Mrs. Arthur M. Sherman as executive director of women's work in the Episcopal Church. This announcement was made by the Presiding Bishop.

Miss Young, who has been director of Christian education at the Church of the Redeemer, Baltimore, since 1947, will begin her work with National Council as executive director of the General Division of Women's Work on December 1st.

Mrs. Sherman will retire in December after 18 years as chief executive officer of women's work in the Church.

A graduate of Brown University with

*See cover. President Eisenhower and the rector are in the foreground. Mr. Macmillan is behind them (center).

the master's degree from Columbia University, Miss Young began her Church work as Christian education director of the Church of the Redeemer in 1933. Five years later she became director of Christian education for the diocese of California.

From 1943 to 1947 she served as an associate secretary of the National Christian Education Department.

THE MISSION

A Terrible Memorial

by JEAN MARIA LaGUARDIA

"I had the thrill of telling them what Americans are doing — not so that they could copy us, but so their tremendous interest could help them develop indigenous patterns of laymen's work which will contribute as much to us as we can to them."

In these words, the Rev. Howard V. Harper, executive director of the National Council's General Division of Laymen's Work, summed up a 67-day trip to Australia, the Philippines, and Japan, from which he returned early in August.

In all three countries, Dr. Harper met with clergy and laity as a lecturer and consultant on their beginning or expanding programs of laymen's work. In Australia, where laymen are just beginning to see the wide implications of their ministry, Dr. Harper visited the dioceses of Sydney, Adelaide, Canberra, Melbourne, Warraratta, and Newcastle, and spoke to the "Bench of Bishops" meeting in Brisbane. "I told them what we do," he remarked in his office at 281. "I could not tell them what to do."

In the Philippines, where Dr. Harper spent some 10 days, he met with the clergy and laity of the Philippine Independent Church and the Episcopal Church.

One of the highlights of Dr. Harper's

trip was his three-week stay in Japan, where his activities included leading a three-day conference near KEEF, attended by Bishop Yashiro and a layman from each diocese in Japan. At this conference — the first of its kind in Japan — Dr. Harper gave the 1957 Laymen's Training Course, "The Community of God's People." He said he hoped that he or a member of his staff would be able to visit Japanese laymen every other year.

Dr. Harper expressed his indignation about one feature of his trip: while the Japanese have done an "amazing" job of rebuilding their war-devastated cities, he said, he was appalled on seeing that the only ruin still standing in Sendai (a town about the size of Toledo, Ohio) is that of the Anglican diocesan office. "This remains as a terrible memorial to the war, and a sign to the Japanese people that those who support and run the Church were their enemies," he said. Observing that \$4,000 is needed to tear the building down and that he would bring the matter to the attention of the National Council, he said "other Japanese Christians tell us that we'll get nowhere as long as the building still stands and that we're handicapping them as well."

COMMUNICATIONS

Encouraging Hollywood

Churches must develop a constructive program in order to halt the increasing portrayal of sex and violence in American motion pictures, George A. Heimrich, director of the west coast office of the Broadcasting and Film Commission of the National Council of Churches, said in New York to report to the Broadcasting and Film Commission about the problem.

As a result of consultations he had with NCC officers and other Church leaders in

New York, Mr. Heimrich hopes that his west coast office will be able to make specific proposals to the Broadcasting and Film Commission.

The Broadcasting and Film Commission acts as a liaison for the NCC with the film industry and with radio and TV.

Dr. S. Franklin Mack, executive director of the Commission, said during an interview with Mr. Heimrich, "We hope to find a means of encouraging Hollywood to realize that the right kind of films are the best way to attract people to the box office."

Mr. Heimrich said that it was his opinion that placing a ban on offensive pictures often stimulated attendance, particularly in large cities.

CALIFORNIA

Suffragan Election

A call for an election of a suffragan bishop of the diocese of California has been issued by Bishop Pike of California. The date: Saturday, November 7th; the place: Grace Cathedral, San Francisco. Last February the diocese elected the Rev. Morris F. Arnold of Cincinnati, Ohio, suffragan; he declined the election [L.C. March 1st.]

According to Bishop Pike's office, the scheduling of the election in November will allow for the consecration of the new bishop on February 2d, the opening day of the annual diocesan convention.

A nominating committee to present names of nominees has been appointed.

MINISTRY

Fr. Mize to Capetown

An invitation from the Archbishop of Capetown, South Africa, to assist on the staff of the Cathedral at Capetown and to be on a "roving commission" throughout the archdiocese in the field of Christian social relations, has been accepted by the Rev. Robert H. Mize, director of the Francis Boys' Homes of Salina and Ellsworth, Kan. He will be on leave of absence for 14 months, starting in October. Fr. Mize has been the head of the Homes since their founding in 1945. During his absence the Rev. William E. Craig, Ph.D., assistant director, will be in charge of the Homes.

EDUCATION

Home from Paris

The University of the South's new rector of admissions is John Bostick Ramsom, III. Since 1951, he has been chief education adviser for the University of Maryland overseas program for American servicemen in the Paris area. A Sewanee graduate (B.A.), he did graduate work at Stanford University, the Sorbonne in Paris, and Oxford University.



Statue of a reformed juvenile delinquent (St. Augustine of Hippo) was carried through the dark streets of New York's Lower East Side during the height of teenage turmoil and murder. Annual procession of St. Augustine's Chapel of Trinity Church (the Rev. Kilmer Myers, vicar) became this year a silent demonstration for the ending of gang warfare [see article, page 5].

RNS

UNIVERSITY: Plans for a \$100,000, Hellenic university were revealed this week when the Greek Orthodox Theological Seminary purchased a tract of land in Boston. The university is planned around the seminary nucleus and to have an enrollment of 1,000 to 1,200 students. The university will be open to Orthodox as well as Orthodox students. The university fund campaign will be headed by Spyros Skouras, president of Century-Fox Film Corp., a leading Greek Orthodox layman. [RNS]



STATISTICS: Statistics on membership of churches in the U.S. continue to move upward, and the Episcopal Church's growth is behind the average rate. *Yearbook of American Churches, 1960* (National Council of Churches, N. Y., 314 pages, \$5.95) shows a total membership in Churches of 100,000,000, or 63% of the population of the U.S. Roman Catholic Church recorded a 10% increase in the latest year reported, while Protestant bodies (included in this classification, the Episcopal Church) grew by 2.8%. Membership growth of the Episcopal Church was recorded at 2.6%. Reports of 41 Churches on giving showed an average per member total of contributions of \$63.27 per year, of which \$2.45 went to foreign missions. Episcopal Church figures were \$53.48 and \$1.20 respectively.



RETAINED: A House of Representatives investigating panel has held that antisegregationist Dr. Dale Alford, an Episcopalian, had won a fair election to pry over eight-term incumbent, Brooks Hays (D., Ark.), who was defeated for reelection by write-in votes [L.C., November 1958, and January 4]. The House subcommittee, headed by Rep. Robert T. Moore (D., S.C.), held hearings, and a team of staff investigators to Little Rock to open boxes and examine ballots. Another meeting of the investigating panel will be held before final recommendation is made. Mr. Ashmore, when asked whether the announcement meant the subcommittee would recommend the firing of Dr. Alford be confirmed, replied: "There can be no other conclusion." Mr. Hays is the president of the Southern Baptist Convention.



MIKOYAN ASKS PRAYERS: Prayers for the success of the exchange of visits between President Eisenhower and Premier Khrushchev were asked recently by Soviet Deputy Premier A. I. Mikoyan. Speaking to a group of California businessmen in Moscow, he said, "Let us hope that those of you who are religious will pray that these visits will eventually lead to a peaceful solution of our problems." [RNS]

WORLD COUNCIL

Medicine for Fears

by CHARLES TAFT

The Central Committee of the World Council of Churches finished the work of its annual meeting and left Rhodes at the end of August. It had laid the groundwork for the Third Assembly, fixed the dates for November 18th to December 5th, 1961, and changed the place for necessary reasons to New Delhi, India, instead of Ceylon. Assembly theme is "Jesus Christ, the Light of the World."

The Assembly discussion highlighted two problems. One is representation. Every Church, however small, must clearly have at least one delegate. But unless the Assembly is to be huge and unwieldy, this means the larger Churches do not get their just weight in numbers. The state Churches (England, Germany, Sweden, etc.) claim every citizen in varying degrees and are somewhat vexed if the validity of such a membership is questioned. The distribution of the 600 delegates at Evanston was the starting point, but 23 Churches have joined the WCC since then, and place was left for five more. Confessional balance has to be maintained, too.

So the Disciples, Congregationalists, and Evangelical and Reformed, and other American Churches who have been the backbone of the World Council are suffering this time, while the National Baptist Conventions who seldom answer letters and send no one, and also the continentals, seem out of proportion. A new study for the Fourth Assembly was insisted upon. The 25 members from the International Missionary Council, if integration is voted, will be added to the 600.

Integration will undoubtedly be voted, with overwhelming support, and a rear guard battle from the Church of Greece. Archbishop Iakovos of the Greek Archdiocese of North and South America was elected to the presidium of six to take the place of the late Archbishop Michael, and he will be a great help. The Ecumenical Patriarch will undoubtedly be a great help also. The Indian Orthodox support integration, and the Copts are equally strong for it.

The fears of "proselytism" spark the opposition, although a long and thorough discussion in Reference Committee II demolished all reasonable fears. The "proselyters" are for the most part non-member Churches and independent missions, who trouble Presbyterians, Methodists, and Anglicans as much as the Orthodox. The new Orthodox mission in Uganda is doing some considerable proselytizing itself.

The best medicine for these fears was the position of the Orthodox as hosts, and the warm, cordial feelings generated by their hospitality under the appealing leadership of the Bishop of Rhodes. To

see him waiting patiently at the entrance of the sanctuary, in the middle of the Communion service of the Holy Liturgy of St. Chrysostom, for Presbyter John Baillie (a WCC president) to finish a second sermon of a most delightful Scottish character, was a unique event, and an experience not soon to be forgotten.

The financial problem of the World Council is serious. The ongoing work and the relief and refugee phase of it are in extremely good shape, with a surplus this year in prospect. But the Assembly budget requires a substantially increased contribution from the American Churches in addition to the unusual expense of sending delegates to India in 1961.

On top comes the current appeal for the new WCC headquarters buildings, led by retired Presiding Bishop Sherrill. The project is forced on the WCC because the City of Geneva is taking the WCC property. The city has given the WCC a wonderful lot in exchange, overlooking the Palais des Nations. With a chapel (nearly \$500,000) and a library (\$250,000) the whole thing will cost, on a very simple and utilitarian basis, \$2,500,000. Only one million is left to get, of which about \$400,000 is sought from the United States. Construction is to start in March.

Summary of Action

In other action [see above and L.C., September 6th] the World Council's Central Committee:

- ✓ Heard a Faith and Order Commission report asking for more theological discussions between the World Council and the Roman Catholic Church and that similar talks be held with Protestant communions which are not members of the World Council but accept Jesus Christ as God and Saviour.
- ✓ Heard a report recommending more status and staff for the Faith and Order Commission after the next WCC Assembly.
- ✓ Elected a new member to its 12-man executive committee—Sweden's Archbishop Gunnar Hultgren to succeed the late Yngve Brilioth, his predecessor as Primate of the Church of Sweden.
- ✓ Adopted a statement reaffirming "abolition of war" as the ultimate goal, and urging indefinite suspension of all nuclear weapons tests.
- ✓ Received a statement from the Commission of the Churches on International Affairs urging free negotiations between the French government and Algerian rebel leaders.
- ✓ Voted general approval for amendments to the WCC's constitution which would facilitate its proposed integration with the International Missionary Council in 1961.
- ✓ Issued a call to the Churches to continue support of World Refugee Year.
- ✓ Voted to send a message to the Evangelical Confederation of Colombia assuring Latin American Protestants of "our brotherly sympathy and prayers in their steadfast witness and work for the faith."
- ✓ Decided to proceed next year with an "objective factual study" of religious liberty problems and their solutions in Latin America.

Continued on page 13



Fr. Wittkofski uses a standard technique to deepen hypnotic trance.

Group-hypnosis is used here to increase the efficiency of schoolwork.



Can hypnosis aid the pastoral ministry?

by the Rev. Joseph Wittkofski
Rector, St. Mary's Church, Charleroi, Pa.

Please help me! I am going to kill myself, and I do not want to kill myself. Nobody cares what happens to me and I have no reason for living. I am so mixed up — please help me."

These words were spoken by a desperate man. After having suffered a grave mental disorder, he had been released from a hospital. Although he was rational, his personality-conflict remained unsolved. He had not been cured.

A mutual friend brought the unfortunate man to my study. I sensed that he was in great peril and should never have been released from the mental institution. In an attempt to help him, I used every procedure of pastoral counseling of which I could think, but I realized that I was not reaching the area of conflict. In his subconscious mind, the man knew that suicide was wrong. The man's compulsions of self destruction were obviously being generated by another source. But standard methods of counseling are largely directed to the conscious areas.

I spent hours with the man, and he did grow calm. After a week, his mental outlook appeared definitely improved. I felt much relief, but ten days later my satisfaction was utterly destroyed when the man hanged himself clutching a small crucifix that I had given him.

The unhappy suicide forced a complete reorientation of pastoral counseling upon me. To give real help to people, I must be ready to attack their problems on the level on which they exist. From my association with Bishop Pardue of Pittsburgh



Wittkofski believes that hypnosis can do much to deepen the marital bond. This couple, under hypnotic trance, demonstrate a final technique used to reestablish this bond.

Carefully used, hypnosis can give the clergyman a measure of control over areas of human personality usually closed to the person himself, says the author

When we had served together at St. Paul's Cathedral, Buffalo, I gained a keen interest in parapsychological developments. When the suicide took place (many years ago) I was aware of the possibilities of hypnosis, and I had a little guilt feeling because I failed to use a method which promised much in the reconditioning of a personality.

A bishop, in the rite of ordination, points out this priestly duty:

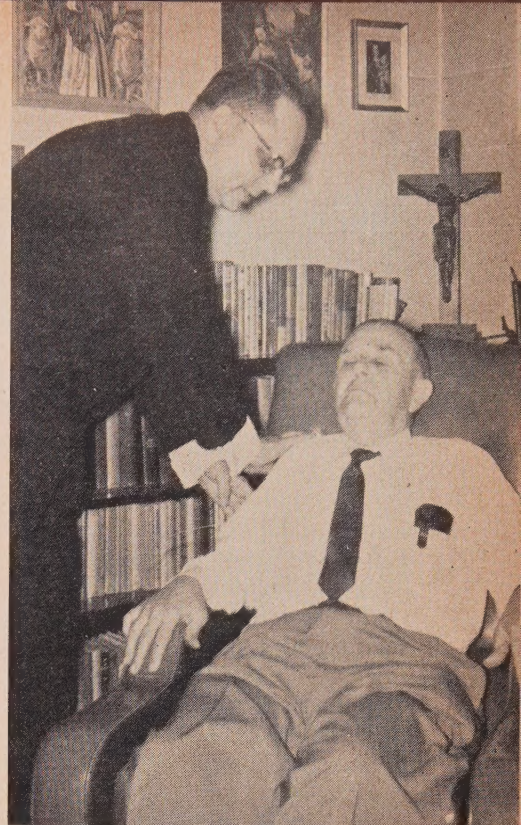
"Wherefore consider with yourselves the duty of the Ministry towards the children of God, towards the Spouse and Body of Christ; I see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life."

The clergyman clearly is obliged to use every tool available to him, for the total Christianization of people committed to him. But, like the engineer in the cab of a locomotive, he must have sufficient knowledge of his tools or he, together with his tools, becomes capable of great damage. A course of ten easy lessons in hypnosis may develop a skill for induction of hypnotic trance but this ability in itself will mean very little for him who has the cure of souls.

Some "fringe" religious groups voice their opposition to hypnosis, because

they do not wish to have their techniques copied or their feats duplicated. The practice of hypnosis, however, is neither a toy nor a panacea. It should never be approached lightly, and it should be used solely against the background of regular pastoral counseling. In the spirit-mind-body relationship, sometimes the disorder is lodged in the conscious area of the mind and it will yield to a little reeducation. Studies in psychosomatic medicine, however, indicate that many serious disorders in human lives are lodged in the subconscious faculties, and the illness must be attacked in this situation. The manipulation of the subconsciousness, however, is a dangerous technique which requires a good scientific background and a knowledge of practical psychology. Unless a priest has specialized training, he should never attempt to use hypnotic techniques in the performance of pastoral duties.

Superstition has often been associated with hypnosis but, with growing knowledge, popular misconception is now being corrected. This does not mean that people are no longer afraid of hypnosis. The cleric will usually find that the first encounter is fearfully approached. When confidence has not been won, much fear and trembling may exist. It is important for the operator carefully to prepare his subject. He should point out that the priest is ordained for the cure of souls and that his present endeavors are within the content of his vocation. To ease the normal tension in the face of a new ex-



While this man is in hypnotic trance, Fr. Wittkofski massages his chronically aching shoulder, suggesting that the pain has disappeared.

perience, the priest should explain the hypnotic process as well as possible and he will honestly answer all questions. This type of approach creates a relaxing rapport and engenders a healthy anticipation which tends to ease the process.

My parish has long been aware of my work in this field. Many years ago, I had a feeling that the use of hypnosis might tend to cheapen the ministry for those who do not understand. I have found the exact opposite to be true. The members of the congregation now seem to possess an added sense of security. In many cases, they have also attained a high level of spiritual maturity. Some medical doctors have been extremely cooperative. People frequently believe that they ought not tell their doctors about work in the pastoral study. When asked, I always urge an honest report.

Several hundred people in the parish have sought help. Many hundred, outside the parish have also come to my study. Rarely has a case ended in complete failure. Many have required the deadening of the pains of arthritis and other chronic diseases. We have also successfully dealt with problems of overweight, of loss of appetite, of fear of the dentist's chair, of nervous spasms, of menstrual difficulties, of insomnia, of poor work in school, of inferiority complexes, of morbid fears, of asthma and allergies, of migraine headache, of smoking, of alcoholism, and of emotional disturbances.

Many marital problems have been

Continued on page 12

Unity and the East

The meeting in Rhodes of the Central Committee of the World Council of Churches was a most significant one.

Just as the meeting of the Council's assembly in Evanston, Ill., some years ago brought the ecumenical movement home to ordinary parishioners and parish clergy in this country, so a meeting within the orbit of Orthodoxy brought the fact of the World Council within the experience of the Eastern Churches in a particularly vivid way.

Tensions inevitably developed over the question of the merger of the World Council with the International Missionary Council. The latter body, including some denominations which care nothing for "ecumenicity," is known to the Orthodox Churches of Greece and other countries as the supporter of proselytizing efforts by evangelical sects which try to plant Protestantism and sectarianism in Orthodox soil. The Orthodox do not and never will understand how Protestantism can work so hard for Church unity in America and work equally hard for Church disunity in Greece.

The International Missionary Council is not, of course, responsible for the policies of any of its members and does not itself maintain proselytizing programs anywhere. Interchurch bodies have no more right to control their evangelical members than they do to control the policies of the Episcopal Church. The long-term tendency of such agencies to combine is undoubtedly a good one, and may in fact provide the Orthodox as members of the World Council with

means of more effectively registering their opposition to proselytizing.

The vision and Christian statesmanship of the Ecumenical Patriarch and of the new Greek Archbishop of North and South America, Archbishop Iakovos, will mean much in the future to the broadening of Orthodox participation in the ecumenical movement. With full loyalty to Orthodoxy's canonical and theological position, and with sure understanding of the complex national and communal factors involved on both sides, they interpret the East to the West and the West to the East.

Rome's Ecumenicity

It seems that a new tradition is developing in the reporting of ecumenical gatherings. The Roman Catholic reporters who observe them are being watched with interest by the representatives of the secular press, and if they have lunch with person X, the event becomes an international sensation.

Such an informal meeting between Roman Catholics and Orthodox was duly noted in Rhodes and its significance or lack of significance was explained at length in press dispatches. In one word, its significance was nil.

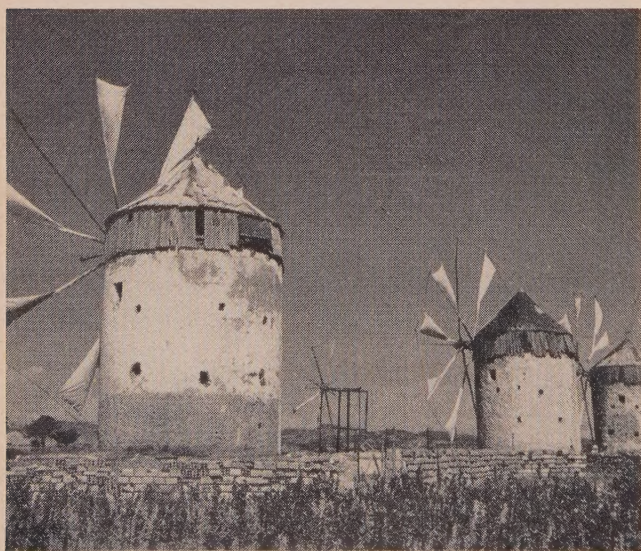
Meanwhile, more information has come to our desk about the projected ecumenical council to be held under Roman Catholic auspices two years (or more) hence. It will be, as we have previously emphasized [L.C., April 19th], strictly a Roman Catholic gathering, "ecumenical" only in the sense that it will consist of Roman Catholics from all over the world.

The two main subjects of the council, according to a Vatican City dispatch of the authoritative Roman NCWC News Service, will be Mariology and a reaffirmation of the papal encyclical *Humani Generis*, which was published in 1950.

The expected new development in Mariology will be an assertion that the Blessed Virgin is the "mediatrix of all graces." Without going into the theological merits of this proposition, we can assure our readers that its proclamation as a dogma will not be a contribution to Church unity.

As to *Humani Generis*, the encyclical which sought to erect barriers for Roman theological and biblical scholarship and to narrow the range of permissible ecumenical contacts, we are surprised to find that there is some feeling at Rome that the Church as a whole did not receive it "with due homage and respect." Whether there is any chance that an ecumenical council could actually revise its propositions to the point where they *deserve* greater homage and respect is an interesting and important question.

It is tragic, but true, that Rome does not yet show any signs of being ready, at the official level, to take part in the ecumenical dialogue. It is to be hoped that explorations at the unofficial level will continue and will ultimately have some effect.



Windmills of Rhodes: A meeting within the orbit of Orthodoxy brought the fact of the World Council vividly to Eastern Churches.

orts and onditions

HERE'S no such thing as luck" is the current battle cry in conversation of my teenage children. Various sets of card games are flourishing at home these days, and some of the generalizations Mary and Michael are making are shocking to my mathematical soul.

EXAMPLE there is a solitaire game that Mary "always loses" and her brother in Ellen "always wins." The "always" means "far more often than the mathematical odds would predict."

ALLY, I decided it was time for demonstration of my thesis that there's no such thing as luck." I challenged Mary (at modest stakes) to prove that she lost the clock solitaire game more frequently than the odds would permit, by giving me a slight edge on the odds. The agreement was that she was to play the game 26 times. And her if she lost, she paid me 13 cents as much if she won.

THE FIRST 13 times, Mary didn't win once. So also for the 14th and 15th time, although several times she came within one card of winning. But by the time she rounded out the 26th time, she had won twice and I was ahead.

YOU BET against the odds," said Mary, rubbing it in, "You are just giving me away. There is such a thing as luck, so that you can win for a limited time against the odds. But if you keep it up for any length of time, the laws of chance will take over, and nobody has a personal 'luck' which suspends the laws of chance either in his favor or against him."

MY OPINION, the belief in luck is a kind of diabolism, a belief that you have a relationship to some unreasonable and unnatural force which influences nature and defies reason. To ask your luck is either better or worse than the next man's is a kind of trafficking with evil. In playing games, it may have no more significance than the significance of the game itself. But it also influences automotically driving, investing, and many of our major decisions of life.

SUCH areas, to plunge ahead rashly—depending on luck, or to shrink from a necessary risk because "things may turn out right for me," is to substitute some other authority for the authority of reason and the will of God.

PETER DAY



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BOOKS

First Settlers

SEA VENTURE. By Willoughby Patton.
Illustrated by William Hutchinson. Longmans. Pp. ix, 146. \$2.95.

It is not often that this reviewer gets a chance to review a book about Bermuda, where he was born and brought up. But he is glad that Longmans, Green and Co. sent him Willoughby Patton's *Sea Venture*, which proved to be such a delightful companion on a recent train trip.

The book is about a boy, 12 or so, who was among those setting out, in 1609, for Virginia with Sir George Somers. His ship, the *Sea Venture*, however, never reached Virginia, having been wrecked just off the Bermudas — a circumstance which led to the first settlement of those islands, now so famous as a tourist resort.

The adventures of these first settlers — their mishaps at sea, their resourcefulness, their hardy determination, their assembling twice daily for prayers under Parson Bucke — all of this is movingly told in this book, which should be the delight of any boy 10 to 14 who likes to read such tales.

Miss Patton is the granddaughter of the late Rev. Dr. Francis Landey Patton, one-time president of Princeton University, who, as a Bermuda boy, was a schoolmate of this reviewer's grandmother and carried her bookbag for her. When this reviewer was a student at the General Theological Seminary, he would visit Dr. Patton, then retired and living in Bermuda, in the summers and discuss theology with this venerable and genial Presbyterian divine.

Reading *Sea Venture* brings back such associations as these; but the intrinsic merits of the book stand on their own. Miss Patton has produced a first-rate teenage historical novel.

FRANCIS C. LIGHTBOURN

Books Received

200 GOSPEL QUESTIONS AND INQUIRIES. By Bernard Basset, S.J. Sheed and Ward. Pp. xiv, 240. \$3.50.

A BOOK OF PUBLIC PRAYERS. By Harry Emerson Fosdick. Harpers. Pp. 191. \$3.

FRIENDSHIP EVANGELISM. By J. Edgar Smith. Warner Press. Pp. 96. Paper, \$1.25.

THIS HOME WE BUILD. By Verna Joiner. Warner Press. Pp. 80. Paper, \$1.

IS THEOLOGY A SCIENCE? By M. D. Chenu, O.P. Translated from the French by A. H. N. Green-Armitage. Hawthorn Books. Pp. 126. \$2.95. (Volume 2, Twentieth Century Encyclopedia of [Roman] Catholicism.)

HINDUISM. By Solange Lemaître. Translated from the French by John-Francis Brown. Hawthorn Books. Pp. 126. \$2.95. (Volume 144, Twentieth Century Encyclopedia of [Roman] Catholicism.)

YOU CAN HOPE AGAIN. By W. Albert Donaldson. Warner Press. Pp. 139. \$2.50.

HYPNOSIS

Continued from page 9

solved through hypnosis. The combination of counseling and hypnosis can often reestablish a marriage relationship which first appeared as hopelessly destroyed. I cause of the animosity often involved, is likely better to work with the partner apart at first. When the bitterness seems to fade, the priest can begin to work with husband and wife at the same time. Then he will recall happy experiences and point out the manner in which these outweigh the unhappiness of the recent past. The couple, usually, will fall in love again. In the reconditioning processes, the past will give heed to personality-defects which contributed to the floundering of the marriage.

Many facets of hypnotism are unexplored. Many months ago, a young woman was brought to my study. Her mental outlook was bad. She had lost one kidney and the other was seriously diseased. I explained to the woman that my work would be on an experimental basis. At the first session, her mental outlook underwent a remarkable change. Her pain began to grow less. Finally, the symptoms began to disappear. When the specialist who was treating her, noticed the radical improvement, she told him about the hypnotic treatment. He replied, "I have attended several lectures at the university on hypnosis, and I have never heard recommended for diseased kidneys, but you tell that Father Joe that I am with him 100%."

A teenager, an unwanted orphan, wished to enter the nursing profession. She did not have an outstanding high school record. She twice took the examination for entrance to nursing school and failed. She was rejected. I pleaded with the hospital superintendent, and the girl was admitted, as a personal favor, on strict probation. During the weeks before her entrance, I spent many hours with her. She was one of the finest subjects that I ever encountered. She is now finishing her junior year in nursing school, the top of her class.

The careful use of hypnotism gives the clergyman a measure of control over any of human personalities which are usually closed to people themselves. Man is more than conscious and rational intellect. The priest should ferret out the trouble in the place where it is located, and, with the grace of God, endeavor to remedy the situation. Our Lord realized the importance of the control of the heart. We know that He was not thinking of the physical heart but of the human faculties below the level of awareness. The endeavor to reorientate the heart through the levels of the conscious mind is almost an impossible task. This, however, is a common approach. In contrast, hypnosis skill can become a very valuable tool in the remaking of people into the mold of Jesus Christ.

INTERNATIONAL

Continued from page 7

ose St. Andrews, Scotland, as the site of Central Committee's 1960 meeting, August 16th-24th. As told that the present rapid expansion of the human family, "described by the term population explosion," is the most neglected of the world's great social problems. Dr. Edward M. Fagley, New York, N. Y., executive secretary of the Commission of the Churches on International Affairs, told the committee that a statement on the subject in the Committee commended to the churches had been helpful in intergovernmental discussions of the problem. He said, "it would be gratifying if more of our churches devoted the kind of serious attention to the Central Committee statement that that of the governments and UN people given it."

heard an address from Dr. Edmund Schlink, professor of dogmatics at Heidelberg University in which he said that Western and Eastern Church traditions "complement one another and can warn and protect each other against specific dangers inherent in their respective positions."

AND

C a Usurper?

Polish Cardinal Wyszynski, Primate of Poland, said that the faith of Polish Roman Catholics is "superbly strong" and "attempts to undermine the Church" in that country would fail. Addressing an estimated 100,000 people during an annual pilgrimage to the Shrine of Our Lady of Czestochowa, the cardinal warned that "certain circles" in Poland were entertaining the hope that the Polish nation "would grow indifferent toward the faith and that the people would gradually abandon their priests and churches."

He also cautioned against "undermining attempts against the Roman Church which he said were being made by the Polish National Catholic Church. "The Polish National Church is not Christ's Church, but that of the usurper," he said. [RNS]

WORLD RELIEF

Supplies for Taiwan

Shipment of 660,000 multi-vitamin tablets has been airlifted from New York to victims of flood and earthquake on the mountainous island of Taiwan. Purchased for \$100 by Church World Service, the tablets were transported by United Airlines and Japan Airlines. Both airlines conducted their services. Church World Service had previously received an emergency relief grant of \$4,000, which it emptied its clothing warehouse at Los Angeles, Calif., to speed 20,500 pounds of clothing to disaster victims. The agency has arranged to divert to the disaster victims hundreds of tons of food, medical supplies, and clothing already on Taiwan.

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ENGLAND

An Unfinished Volume

The Rev. Dr. Spencer Cecil Carpenter, former chaplain to the late King George V and dean of Exeter Cathedral from 1935 to 1950, died in Exeter at the age of 81.

After the cathedral was closed because of Nazi air raid damage in 1942, Dr. Carpenter entered it alone each day for Matins and Evensong to maintain an unbroken sequence of services.

Author of several books on the Anglican Church, he was at work on Volume II of his latest, *The Church in England*, when he died.

Actively interested in politics, he was known as an independent for many years, after having joined the Labor Party early in his career. [RNS]

Dean Selwyn Dies

The Very Rev. Edward G. Selwyn, dean of Winchester from 1931 to 1958, died at the age of 73. A distinguished scholar, Dr. Selwyn was closely associated with early Anglo-Catholic congresses. Among his notable achievements was his editing of the symposium, *Essays Catholic and Critical*.

OLD CATHOLICS

Journey to Russia

The Rt. Rev. J. J. Demmel, Bishop of the Old Catholics in Germany, has returned from a visit to the Russian Orthodox Church. He was invited by His Holiness Alexei, Patriarch of Moscow and All Russia, and made the visit with the consent of the International Old Catholic Bishops' Conference. Main purpose of the visit was to arrange resumption of reunion talks with the Russian Orthodox Church, which were discontinued in 1910.

BORNEO

First Assistant Bishop

A sign of the development which has taken place in the diocese of Borneo since the end of the war is the appointment of its first assistant bishop. He is the Rev. James Chang Ling Wong, 59, who is Chinese. Ordained in 1938, he has been in charge of the church of the Good Shepherd, Kowloon, and was formerly a skilled engineer. The diocese of Borneo, which celebrated its centenary in 1956, suffered war-time devastation and in the late 40s was reduced to the merest ghost of its former self. Under the leadership of Bishop Nigel Cornwall it has made impressive progress. DEWI MORGAN

AFRICA

Ghana Citizens Praised

Dr. Joost de Blank, Archbishop Capetown, praised the contributions Negroes to the government of Ghana at a visit to West Africa.

He said it was "a joy to discover Negroes bearing a full share in the responsibilities of their own government and doing it magnificently." However, he described the type of society being developed by Premier Kwame Nkrumah in Ghana as "a benevolent despotism." The premier has the backing of about 70% of the country's people, Dr. de Blank said.

The archbishop expressed the hope that Ghana "would grow into a more responsible democracy."

PHILIPPINES

Missionary to Hawaii

The first (according to Religious News Service) missionary priest of the Philippine Independent (Aglipayan) Church to go overseas has left Manila with his family for Hawaii where he will serve Filipino parishioners in Honolulu.

He is the Rev. Timoteo Pitenes Quintero, former parish pastor in San Felipe Zambales province.

The appointment resulted from special negotiations between the Most Rev. Jose Belo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church and Bishop Kennedy of the Episcopal Church's missionary district of Honolulu. [The PIC derived its episcopate from the Episcopal Church.]

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The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Lee M. Adams, formerly rector of Trinity Church, Menard, Texas and St. James', McKavett, is now rector of St. Philip's Church, Beeville, Texas. Address: 107 N. Adams St.

The Rev. Alan Baxter, who formerly served in diocese of St. Arnaud, province of Victoria, of the Church of England in Australia and Tasmania, is now an associate secretary of the Leadership Training Division and associate secretary of the Adult Division in the National Council Department of Christian Education. The assignment is for a two-year period.

The Rev. Jacob David Beck, formerly curate at Church of Our Saviour, Jenkintown, Pa., is now rector locum tenens at Holy Spirit Parish, Asoulia, Mont., and chaplain to Episcopal students at Montana State University. Address: 130 Sixth St. E., Missoula.

The Rev. Charles H. Brown, formerly chaplain of Easter School, Baguio, Philippines, is now in charge of the Mission of St. Francis of Assisi, Cotabato, Mindanao, Philippines.

His second son, Herbert, was born to the Browns in January.

The Rev. Robert W. Carlson, formerly associate rector of Pinkney Memorial Church, St. Matthew's Parish, Hyattsville, Md., is now rector of Nativity Church, Washington, D. C., which has moved to new location.

Nativity Church, founded as a chapel at the close of the century, joined with Resurrection Chapel in 1937 to become the Parish of the Nativity and Resurrection, at Massachusetts Ave. and A St. S. E. The new Nativity Church will be built on a five-acre site at 5200 Branch Ave. S. E., Washington 23. Services are being held for the present in the home on adjoining land which was purchased to serve as the rectory for Nativity Church.

In the course of moving, the church has dropped the second part of its name ("and Resurrection"). Property at the old site has been turned over to the Monica's Chapel, which was forced from its location on S. Capitol by a redevelopment project. The Rev. John F. Bianchi is the vicar of St. Monica's.

The Rev. Robert M. Collins, formerly rector of Christ Church, Elizabeth, N. J., is now rector of St. Thomas' Church, Chapin Dr., Morris, Ill.

The Rev. Donald H. Feick, who was recently ordained deacon, is now vicar of St. Stephen's

Church, Thompsonstown, Pa., and the Church of the Nativity, Newport. Address: 159 S. Second St., Newport, Pa.

The Rev. Charles A. Forbes, formerly Episcopal chaplain to the University of Washington, working through Christ Church, Seattle, Wash., is now rector of St. Elizabeth's Parish, Burien-Seahurst, Wash. Address: Box 872, Seahurst, Wash.

St. Elizabeth's Church achieved fame recently when its interior architectural design was copied for display at the Moscow Trade Fair. Fr. Forbes will be the parish's first rector.

The Rev. John C. Gregory, formerly assistant at St. Paul's Church, Dayton, Ohio, is now rector of St. Paul's Church, Lancaster, N. H., and vicar of the mission at Groveton. Address: 115 Main St., Lancaster.

The Rev. Claude E. Guthrie, formerly rector of Calvary Church, Wadesboro, N. C., is now assistant at Christ Church, Greenville, S. C.

The Rev. Edward E. Hailwood, formerly rector of St. Paul's Parish, Salinas, Calif., is now associate rector at St. Mark's Parish, Glendale, Calif. Address: 1435 El Miradero Ave., Glendale 1.

The Rev. Frederick Hill, formerly assistant of Christ Church, Andover, Mass., and minister in charge of the church since the death of the rector a half year ago, is now assistant minister at St. James' Church, Madison Ave. and Seventy-First St., New York.

The Rev. Joseph E. James, formerly rector of Christ Church, Denton, Md., will on October 1 become rector of Trinity Church, Elkton, Md.

The Rev. Stanley Macgirvin, formerly vicar of St. Barnabas' Church, Dunsmuir, Calif., is now vicar of All Saints' Church, Tacoma, Wash. Address: 205 E. Ninety-Sixth St., Tacoma 4.

The Rev. William M. Manes, formerly vicar of St. Matthew's Church, Benton, Ark., and St. Michael's, Arkadelphia, is now curate at Christ Church, Little Rock, Ark. Address: 1308 Kavanaugh Blvd.

The Rev. E. Paul Parker, formerly rector of Christ Church, Herkimer, N. Y., will on September 15 become assistant at St. George's Church, Schenectady, N. Y. Address: 30 N. Ferry St., Schenectady 5.

The Rev. John G. Schaeffer, formerly vicar of Christ Church, Anacortes, Wash., is now rector of St. Luke's Church, Renton, Wash.

The Rev. Richard E. Thrumston, formerly rector of St. Matthew's Church, St. Paul, Minn., is now

canon chancellor of Grace and Holy Trinity Cathedral, Kansas City, Mo. Address: 415 W. Thirtieth St.

The Rev. David M. Warner, formerly vicar of St. Timothy's Mission, Rangely, Colo., is now rector of the Church of the Good Shepherd, Ogden, Utah. Address: 1158 Twenty-Fifth St.

The Rev. William R. Wooten, Jr. is now principal of St. Andrew's Parochial School, Richmond, Va. He will continue to serve as assistant at St. Andrew's Church, Richmond.

Ordinations

Priests

Milwaukee — By Bishop Hallock: On August 22, the Rev. James A. Kaestner, assistant, St. Luke's Church, Racine, Wis.

Deacons

Alaska — By Bishop Gordon: On July 30, Alfred Hersey Smith, Jr., to serve St. Andrew's Mission, Steven's Village.

Honolulu — By Bishop Kennedy: On August 13, Burton A. MacLean, headmaster, Iolani School for Boys, Honolulu.

Massachusetts — By Bishop Sherrill, retired Presiding Bishop: On June 21, Palmer Wood Wyld, curate, Trinity Church, Newton Centre.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Meade Bolton MacBryde, retired priest of the diocese of Washington, died July 25th, in Washington, D. C.

The Rev. Mr. MacBryde was born in Columbia, S. C. He was graduated from Virginia Polytechnic Institute, and studied at Johns Hopkins University and Philadelphia Divinity School. He was ordained to the priesthood in 1906.

He served churches in Virginia, Maryland, and New Jersey from 1905 to 1915. From 1917 until his retirement in 1956, Mr. MacBryde was rector of Grace Church, Washington, D. C.

Genevieve Magee Mercer, communicant of St. John's Church, Worcester, Mass., died August 19th. She was 77.

Mrs. Mercer is survived by her husband, the Rev. Samuel A. B. Mercer, a retired professor of the Divinity College of Toronto; and a daughter, Mrs. Donald Briggs.

CLASSIFIED

DIED

THELBERT MALLET, son of the late Frank J. and Mary Long Mallet, brother of Mabel, John and Reginald Mallett. Requiem and interment at Chapel Hill, North Carolina, August 18, 1959.

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WANTED — PARISH SECRETARY for large mid-western parish. Reply, stating qualifications and desired salary, to Box J-336*.

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 Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

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ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
 Rev. Harley Wright Smith, r;
 Rev. George MacFerrin, Ass't.
 Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
 education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
 Rev. Anthony P. Treasure, r
 Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
 3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
 day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
 HD 8:30; C Sat 5-6

WATERBURY, CONN.

TRINITY 25 Prospect St.
 (across from Roger-Smith Hotel)
 Rev. F. Newton Howden, r
 Sun HC 8, 9:30; Tues & Thurs 9; Wed 10;
 C Sat 5-5:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
 Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
 daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
 MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
 Rev. Ralph A. Harris, choirmaster
 Sun 7, 8, 10 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
 & HD 9; C Fri & Sat 4:30-5:30

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 Densmore, Dir. of Christian Ed. & Headmaster of
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 Youth Activities & Chaplain of the Day School.
 Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
 Tues 6:30; Fri 10; C 4:30 Sat & by appt

ORLANDO, FLA.

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 Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
 HD 10; C Sat 5-6

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 Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
 Fri 10:30; Other days 7:30; C Sat 5

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 Huron & Wabash (nearest Loop)
 Very Rev. H. S. Kennedy, D.D., dean
 Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
 thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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 Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
 CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
 Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
 EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

KEY—Light face type denotes AM, black face
 PM; add, address; anno, announced; AC, Ante-
 Communion; appt, appointment; B, Benediction;
 C, Confessions; Cho, Choral; Ch S, Church
 School; c, curate; d, deacon; d. r. e., director
 of religious education; EP, Evening Prayer; Eu,
 Eucharist; Ev, Evensong; ex, except; 1S, first
 Sunday; HC, Holy Communion; HD, Holy Days;
 HH, Holy Hour; Instr, Instructions; Int, Inter-
 cessions; Lit, Litany; Mat, Matins; MP, Morning
 Prayer; P, Penance; r, rector; t-em, rector-
 emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
 tions; V, Vespers; v, vicar; YPF, Young People's
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 5:30-6:30, 7:30-8:30

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 12:40; HC Tues & Thurs 11, HD 11 & 12:10

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 ex Sat 8:30; C Sat 5, Sun 8:30

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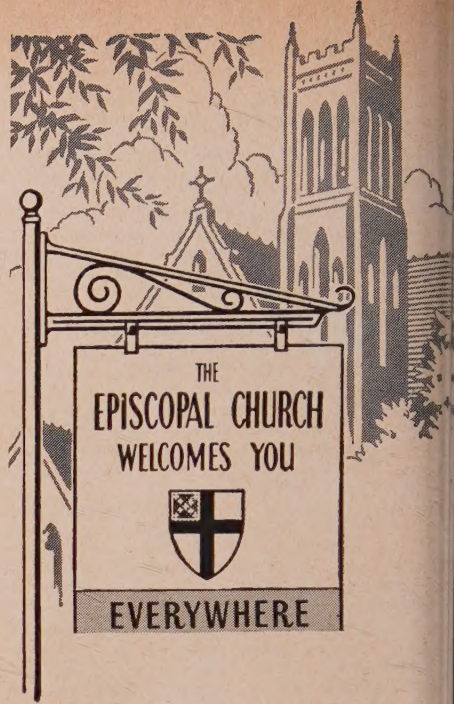
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 C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
 Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c;
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 Sun Masses: 8, 9:15 & 11 (Sol); Daily 7:30 ex Sat;
 Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat
 HC 8; Thurs 11; HD 12:10

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 Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
 Sat HC 8; C Fri 4:30 & by appt



NEW YORK, N. Y. (Cont'd.)

ST. PAUL'S CHAPEL Broadway & Fulton
 Rev. Robert C. Hunsicker, v
 Sun HC 8:30, MP HC Ser 10; Weekdays: HC
 (Thurs also at 7:30) 12:05 ex Sat; Int & B
 Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 &
 appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Robert R. Spears, Jr., v
 Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 &
 MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson
 Rev. Paul C. Weed, Jr., v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
 Rev. C. Kilmer Myers, S.T.D., v
 Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Do
 HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry
 Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p
 Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: H
 ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.
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 Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uy
 B.D., c
 Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4
 9:15 HC, 10:15 Children's Service, 11 HC (1st
 3rd), MP (2nd & 4th)

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 11 (as anno)

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 Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

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 Sun HC 9 & 11, EP 5:30; Daily 7:45 (ex Sat) 5
 Fri 12:10; Sat 9:30; C Sat 12-1

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 Rev. Walter F. Hendricks, Jr., r
 Sun Masses: 7:30, 11, Mat & Ch S 9:30; M
 daily 7 ex Tues & Thurs 10; Sol Ev & Devotions
 Fri 8; Holy Unction 2d Thurs 10:30; C Sat

SEATTLE, WASH.
ST. CLEMENT'S 1501 32nd Ave.
 Rev. James T. Golder, r
 Sun HC 8 & 11; Tues 7; Thurs & HD 9; C Sat

ST. PAUL'S 15 Roy St., at Queen A
 Sun 8, 9:30 & 11; Wed & Fri 7 & 10

WHITE SULPHUR SPRINGS, W. VA.
ST. THOMAS' (near) The Green
 Rev. Edgar L. Tiffany
 Sun 8 HC; 11 MP & Ser (1st HC)